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ALONZO S. WEED,
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A. S. WEED, PUBLISHER,
36 Bromfield Street.

ZION'S HERALD.

THURSDAY, DECEMBER 30, 1875.

In the general investigation into the condition of our affairs as the year draws to its close, let us, by all means, not overlook our spiritual estate. How stands our relation to God? What record will this year make, as to our character and conduct? What have we done in the great work of universal redemption? Have we conducted our stewardship over our time, talents and substance, so that we could, with the dying year, yield up our accounts with joy and not with grief? What has been our religious influence in our families and over those among whom we have transacted business? Has our involuntary influence constantly drawn Christward?

How appropriate this hour for such reflections! How becoming to spend the closing period of the year in devout and heart-searching meditation and in penitential prayer! We placed ourselves, with hearty supplication, in God's hands at the opening of the year. Let us not forget the hearty thank-offering that is His due, as the year goes down, loaded with its tea thousand mercies.

Rev. W. D. Bridge handed us last week a copy of the original prospectus for the publication of ZION'S HERALD, issued October, 1823, by Elijah Hedding, Chairman, with E. Hyde, J. Lindsey, J. Merrill, T. Meritt, E. Mudge, and B. Othman as the other members of the committee of publication. The committee had been appointed by the New England Conference, which met in Providence, in June of the same year. The paper had already been published one year, without the official endorsement of the Conference. The committee had engaged Mr. Barber Badger as editor and agent, and Messrs. Moore and Prowse, 19 Cornhill, as publishers. Its terms were the same as to-day. It was, however, about one quarter of the present size, and had little variety in it; but they loved ZION'S HERALD even then! There are a few subscribers that had had it from the beginning.

We have heard Camp-meeting John Allen rise at the commencement of religious services in the groves and repeat with great effect a whole Psalm or a chapter from the New Testament. We do not know as we were ever more affected by the Scripture lesson in a public service, than by such an earnest and loving outpouring of Holy Writ, verbally imprinted in early life upon the memory of this excellent minister. Sometimes it becomes a matter of wonderful convenience to have whole chapters of the Bible thus written upon the heart. We note in an exchange an amusing illustration of its advantage, in the instance of an old friend to many of our readers—Rev. John D. Knox, of Topeka, Kansas. Making a visit the other day upon the family of the editor of the *Lancaster Tribune*, the latter is reminded of this curious occurrence: "Some years ago this good clergyman held a prayer-meeting in our house, and accidentally Mrs. Spear handed him the Life of Napoleon for the Bible, and he held it in his hands, repeated a chapter of Scripture from memory, and the mistake was only discovered after he left, and Napoleon was found on the table where he left it after prayers. We took good care not to make such a mistake on his last call." Who of our readers could have passed so happily through such a test of Scripture memory as that?

The sense of evanescence of life grows upon us with lapse of time. The mile-stones already passed impressively tell us of the few remaining ahead. The approach to the very close of another year revives and quickens our sense on this subject. Important though we may feel life to be, how it vanishes! In the expressive language of John Foster, we do not so much *lose* life as we are *losing* it. It is a rapid stream, perpetually gliding from us—here a moment, then gone, as we feel, forever. Where are all the years of the past? How have they fled, like an arrow which leaves no trace on the air! How rapidly has the past year vanished! The days, the months, since the year began, how have they fled! It seems but a moment since we passed the last similar landmark!

General Sherman made a ringing address as he is very apt to do when he finds himself called upon for a after-dinner speech, at the New England Society dinner, on Forefather's day, in New York city, last week. Speaking of the magnanimity of the Puritan temper, as exhibited by the Northern people at the triumphant close of the late war, as being unparalleled in history, never before, he remarked, had "a conquering race given to the conquered the same rights that they themselves possessed." "The moment," he continued, "they laid down their arms, we said to them, 'go home; go back, to work for that flag which is to be the com-

mon one over our home.' I say to every Southern man who will go with us, heart and hand, to build up this land, they are welcome, just as if born on the very surface of Plymouth rock; but, if they cherish any hopes for the old conflict, a storm will arise over their heads, ten times as heavy as the last one."

"General Sherman," remarks the reporter, "said this with great clearness and emphasis, and the emphasizing was greeted with great cheers, waving handkerchiefs and renewed cheering. Again and again President Grant turned to Governor Morgan on this expression of General Sherman's, and nodded his head with great commendatory heartiness."

Rev. M. M. Parkhurst, in one of his addresses at the missionary anniversary in Indianapolis, held a week since, dropped a very significant remark. Alluding to his late round-the-world trip, "in all my travels," he said, "I never saw a new heathen temple. All the pagan worship I witnessed was in an old, dilapidated temple." "Now that which decayeth and waxeth old," saith the inspired writer of Hebrews, "is ready to vanish away." How different is the aspect of Christianity to-day!

1875.

The year that is about drawing to a close will have a character of its own which will save it from the general oblivion of the past. There has been indeed no foreign or civil war, no great social calamity, no special suffering from fire or famine, no serious outbreaks in any portion of the land, of moment enough to go into history. Taking the country through, it has been a year of thrift and of general comfort. While this is true, in the mercantile and commercial world, the past year has been one of almost continued and well-nigh unprecedented financial calamities.

The disasters of 1857 were much less severe, and far less protracted. The disasters were as general, and the financial ruin as wide in 1857, but the recovery of confidence was more immediate; indeed, there were few of the revelations of fraud and crime which so painfully distinguish the present era; and the business of the country was far less extended, and had not then been concentrated into such immense concerns as those represented by the Jay Cooke company, whose unexpected failure gave the first startling shock to the business of the country. One after another, large houses have followed in their train, and, with few exceptions, where absolute dishonesty has not been revealed, illegitimate modes of business and unjustifiable speculations have been found to be the occasion of the final and fatal explosion. The peculiarity of the modern failures has been, that scarcely any assets remain for creditors. A few cents on a dollar, at times, are proffered; but where the law settles the case of bankruptcy the expenses exhaust the estate, and nothing is left for the payment of debts. This is partly due to the manly and protracted struggle of our merchants to trade over a period of panic, but generally to the fatal modern habit of speculative gambling, and the effort, as long as money by any means can be secured, even at the greatest hazards, to attempt by experiments upon the markets to try the possibilities of fortune. The excitement and the consequences of such forms of business are much the same as those that attend and follow games of chance in the gilded "hells" of our cities and watering places.

As might be expected, therefore, this era is marked by its tragedies as well as its calamities. In the unwholesome excitement and constant mental strain of such a condition of things, men fall in their homes and counting-rooms by the sudden yielding of an overtaxed constitution, or overwhelm their families and appal the community by suicide. What a memorable and terrible year in this respect has been the one now passing by us, with all its solemn records, into eternity. It is in vain to warn men against yielding to the temptation to put an end to life, even in the extreme agony occasioned by an apprehension of ruin, or the discovery of crime. No body intends such a close to his career. It is simply an incident, like *delirium tremens*, of the unlawful liberties taken with the physical and mental abilities, and with the social opportunities of life. It is a sudden and irresistible madness. In the moment of indescribable agony reason is unseated; the pain is unendurable; any relief is sought for, whatever may be the consequences; and so the quivering soul hurries unbidden into the presence of its God, and into all the eternal retributions that cling as closely to us as do their dark, temporal shadows.

Business cannot be conducted in this way. The result is, confidence is broken. A leading merchant said to us, the other day, "we have no difficulty in selling goods, but we know not whom we can trust." There is money enough lying idle to employ every unoccupied hand in the land, and to set all the busy wheels of industry revolving, but men have lost their trust in each other. A general halt seems to be called. Those that have been trading upon borrowed capital must fail. A new leaf must be turned over. The dangerous American habit of long credits must be changed. Recovery will come slowly. Economy will become a necessity. Thousands of clerks will turn their faces to the West, and become producers in the broad, unoccupied lands on either side of the great railroad thoroughfares, instead of being simply consumers, and adding nothing to the general wealth. Men will be only too willing to make a living, and by slow accretions secure a competency;

and they will look with proper contempt upon the foolish effort to keep up social appearances, at the expense of honor and honesty, or to think of securing wealth by sudden and successful speculations. Business men will confine themselves to their chosen forms of industry, and permit only the pronounced gambler, or the half-witted child of folly, to deal in fancy and fluctuating stocks, and to plant the capital he needs in his daily business in doubtful places for a possible prospective rise.

Men will soon learn by the condition of their credit, even if they discard the Ten Commandments, that they cannot secure confidence if they conceal their property. They cannot hope to be trusted. If they seek to defend themselves by placing a portion of their estates in the hands of their wives or children. The security upon which credit is given is the whole property of the debtor. It is an equal risk. However hard it may be to be divested of all resources, it is the only honest course, and confidence can only be regained by men heroically accepting the righteousness of the divine law, and doing to others as they desire and expect others to deal with them. In the long run dishonesty punishes itself. How many whose rapid accumulations, secured in irregular ways, have been the wonder and the envy of others, have during the year passed out of the circles of wealth, are now stripped of their money, and have sunk under the contempt of their fellows—reputation and all gone.

It is a good time to take a new departure. Men do well in these days to take their wives into their counsels. Let the old year close up all the idle and ruinous efforts to keep up appearances. Begin the new by humbly seeking God's aid to live a true, simple, honest and Christian life. It is better for all concerned. To be poor is not necessarily a crime. It is better to take a cheaper house, to dress plainer, to give up some domestic luxuries, than within a period that can be easily foretold to become a hopeless bankrupt, and to be sold out by the auctioneer.

Christian professors certainly should set the example. For the last ten years we have been in such a whirl that it has hardly been possible to secure any hours of honest, thorough self-examination. We are stewards of the other's stewardship; and we are stewards of all standing in our own names to God. The solemn examination of this latter trust may come upon us with suddenness; and how searching it will be! Let us keep our books subject to the divine scrutiny, so that, when the summons comes, we may be able to say, "here, Lord, am I, and what thou hast entrusted to my care."

BIBLE LANDS.

The Bible lands, of which the instructive volume mentioned below treats, are in some way related to the chosen people, and of which the Scriptures give an account. They are mostly included in the vast triangle of Western Asia, extending from the Gulf Sea on the north to the Persian Gulf on the south, and from the Persian plateau on the east to the Mediterranean and the valley of the Nile on the west. The region here indicated includes the birthplace of the human race, and the sites of the great empires of antiquity—Egypt, Assyria, Nineveh, Babylon and Damascus, whose civilizations extend back into the twilight of history, and afford an expressive background to the records of the Jewish people. Springing from a common center in the highlands of middle Asia, and living under the same general physical conditions, these several peoples in their manners and customs illustrate each other's history after the dispersion from their original homestead. As members, for the most part, of the Semitic stock, they hold in common certain basal truths, and cling with great tenacity to many usages observed by all branches of the extended household.

The ancient races of Bible times no longer hold the control of these lands. The region has been the hot-bed of revolutions; and, as wave after wave of populations has swept across the scene, the earlier nations have been crushed or broken into fragments, and their inhabitants drifted to obscure and less desirable localities, where they exist as subject-classes. After such numerous and extensive upheavals in the social masses it might be supposed that no records of those peoples are left. Such, however, is not the case. No other nations have left such records of themselves as those very ones of Bible lands—records not in books, but in customs, in institutions, in monuments and miscellaneous remains. In this way our knowledge of the Bible times and Bible peoples is being advanced every day, by discoveries both below and above ground.

The importance of the explorations now going forward in these Bible lands cannot be too highly estimated. The efforts of individuals, by which the work was begun, are being replaced by those of governments and societies. England, France and Germany are competing with each other in this field of inquiry. The work begun by Layard and Rawlinson, in the valleys of the Tigris and Euphrates, is being taken up and carried forward in other localities by the various exploration associations, for the field of in-

vestigation is found to be practically inexhaustible. The whole strata of modern society seems to be extended over remains of civilizations buried at indefinite depths below the surface; and these remains, when excavated, form an invaluable library, affording all sorts of information in regard to the history and modes of life of the extinct nations.

A corps of explorers from the American Exploration Society, recently organized, has now entered this field, beside their European co-laborers. The party consists of Col. James C. Lane, chief engineer; Rudolph Meyer, first assistant engineer; T. H. Treat, second assistant; Prof. E. R. Lewis, of Beyrout College, geologist and botanist; and M. Dumas, photographer. The field selected by them for survey and examination is the section east of the Jordan, extending from the foot of Lebanon to the Dead Sea, and including the ancient Bashan, Ammon and Moab, a region hitherto little known to modern scholars, yet rich in the remains of ancient civilization.

Here are found the giant cities of Bashan; Edrei, the capital of King Og, still bearing the same name, and occupied as a stronghold by the wild Druze and Arab sheiks of the Hauran, Asheroth, Salcah, Golan, and the regions of Argob. There is said to be hardly a region of equal extent in the world which so abounds with interesting and important remains of ancient civilization as this tract east of the Jordan.

The ruins there of cities, castles, temples and tombs are better preserved than in any other part of the East. This is due to the operation of several causes, chief among them the fact that the irregularities of the country, and the predatory and nomadic character of the people, have rendered it impossible to use the ruins of ancient cities to build new ones. At the present time the stones of ancient insular Tyre are carried in boats to build the new flourishing seaport of Beyrout. Insular Tyre, in its turn, was built out of the ruins of older Tyre, on the main land, which was destroyed by the invasion of Nebuchadnezzar. In like manner the new buildings of Jerusalem are constructed of stones from the older edifices, and the massive Roman walls of Herod's Caesarea Palestina contain the beveled stones of older Phœnician cities. Almost all the materials employed in building cities in Western Palestine have been used in successive ages, thus introducing confusion into the investigations of the archeologist.

But this feature of the work, which is said to have done more than war itself to obliterate the sites and remains of some of the most famous ancient cities, has never prevailed east of the Jordan valley, and hence some of the most perfect specimens of primeval architecture, from the days of Abraham to those of Zenobia, Queen of Palmyra, are still to be found there, illustrating each in its own way the history and marvels of the country. The rude nomad of these wild plateaus and deserts has proved a valuable patrolman and guard of the earlier architectural fragments, delivering them over intact to the modern student of antiquity, thus affording them the means of determining the religious and social status of those primitive generations.

At latest advices, Sept. 5, the American Expedition had left Abien, on Mt. Lebanon, to enter upon the field of their investigation. After visiting and taking photographs of various ruins on the slopes of anti-Lebanon and Mt. Hermon they touched the sources of the Jordan at Caesarea Philippi, and were engaged in investigating the singular lake Phala, near the foot of Hermon, which in the time of Josephus was believed to have a subterranean communication with the great cave-fountain at the site of the ruined temple of Pan, at Caesarea.

At the conclusion of these investigations the party designed to proceed along the high table land of ancient Galilæitis to the south, supposed by some to be the land of Job, thence eastward on the plateau of Bashan, and then south through Ammon and Moab, and to return by a more eastern route to Salcah and Damascus. In a field so remote from the ordinary course of travel, and withal so rich in the means of Biblical illustration, important results may be confidently anticipated from the researches of this expedition.

While scholars are finding so much under the surface in these eastern lands, among the mute remains of once renowned cities, valuable for the illustration and understanding of the Scriptures, they have at the same time come to appreciate, as almost equally important, a class of facts above the surface, in the shape of the manners, customs and language of the existing inhabitants. The society of the East, unlike that of the West, retains most of its ancient peculiarities, so that in the people of to-day we have a sample of those in earlier ages. "The unchanged habits of the East," observes Dean Stanley, "render it a kind of living Pompeii. The outward appearance, which in the case of the Greeks and Romans we know only through art and writing, the marble, fresco and parchment, in the case of the Jewish history we know through the forms of actual men, living and moving before us, wearing almost the same garb, speaking in almost the same language, and certainly with almost the same terms of speech, and tone and manners." The importance of this class of investigations was fully appreciated by Robinson, who often found the very names of places pre-

served in the language of the people, with no inconsiderable part of their history interwoven in the gossamer webs of their traditions. In his "Biblical Researches" he profited so far as possible by this means of information; but as a traveler, rapidly passing through the country, his facilities for a thorough acquaintance with the habits and language of the common people, often the lineal descendants of the ancient inhabitants of the same localities, were inadequate to attain the best results. To secure so desirable an end the investigator needed to live on the soil till the life and habits of the lower classes should become entirely familiar to him.

These qualifications, wanting in nearly all those who have given us books of travel in Bible lands, are happily combined in the author of the work under review. Dr. Van Lennep has, for an entire generation, been a missionary in the East, living among the people, learning to speak their language, and entering into the spirit of Oriental society. As a result, he has been able to afford us the most valuable work on this department yet issued from the press. The volume treats of all the Bible lands, though most extensively of Palestine and Syria, and is written in a clear and engaging style. The vast stores of information collected on this field are so classified and so clearly set forth as to render them easily accessible, by the aid of a general and textual index, to the Biblical student.

The work is divided into two parts, the first treating of "customs which have their origin in the physical features of Bible lands," the second of those "which have a historical origin." The first part opens with a description of the physical features of the region, and an account of the customs which must be somewhat general in all ages, in connection with the conditions of water, the products and cultivation of the soil, irrigation, vineyards, fruit and forest trees, animals (domestic and wild), birds and reptiles.

The second part treats of the languages (oral and written, of those lands) of the diverse peoples swept in and left in fragments by the successive invasions and revolutions, of tent and nomad life, of permanent habitations, home life, the family, furniture, of social life, government, religious men, houses and sites, and of commerce and the mechanic arts—the whole forming a thesaurus of accurate information, in regard to the class of subjects of which it treats, to be found in no other single volume. With all the rare helps for the study of the great Book, the student will not feel himself fully equipped without this volume in his library.

LETTER FROM JACKSONVILLE.

One cannot so easily forget in Florida, as with us, that there has been a war between two sections of our country, and that so recently that traces of the animosity then aroused are still to be found; and the rupture of Churches, still unhealed, meets us everywhere.

Inquiring of Rev. Mr. Fitzpatrick, a grave, elderly man, concerning Methodism in Florida, we are met by the assurance that his is the Methodist Church of Jacksonville, though there is a Northern Methodist Episcopal Church farther up street. Is that prosperous? Yes, he believes so. There have been four or five ministers stationed there during the last five years. The present one, Mr. Dunn, stayed all summer, he thinks. There are eighty or ninety members, and a good attendance in the winter time, when the Northerners are on. There is perfect peace and harmony between the two Churches, for they have nothing to do with each other. His own Church is forty years old, and is in a very flourishing condition. It has 120 members, two services on Sunday, and a prayer meeting every Wednesday night. There is a good Sunday-school, small, but doing effective service. The speaker has been pastor about four years, having come from Virginia on account of his health.

Are any of his members colored? Ah, there we strike fire! No, indeed! There can be no mixing of the two races. The whites do not desire the presence of their colored brethren, and the negroes do not desire it. They prefer to take care of themselves, spiritually, socially and politically, as their Northern mistaken friends have taught them that they are well able to do. It is a pity, however, that some of the colored race from the North who have had the advantages of education should not have been sent down to teach them, and be at the head of affairs. It is much to be feared, our informant says, that the religion of the blacks is all excitement, exerting no influence whatever upon their characters and lives; and that their spiritual condition is far below what it was before the "surrender," when the slaves were forced by their masters to attend church, filling the galleries and benches near the door, or when ministers were employed expressly to preach to them.

This is the opinion of but one man, that one, however, apparently intelligent one. Your correspondent is too little acquainted with the facts of the case to hazard an original one, and gives this for what it may be worth. It is certain that there are in Jacksonville two self-sustaining Colored Methodist Churches, several Baptist, and one Presbyterian, and that two camp-meetings were held by them during the past summer, not far from the city, and that another has just closed somewhere in the interior of Orange County. A protracted meeting is now in session on the outskirts of the city, but we have no time to attend.

So far as we have yet seen, there is great room for mission work all over

the South, especially in Florida. The blacks, carrying their habits of idleness and want of responsibility into a state of freedom, have as yet amounted to very little, socially or industrially. A few earn good wages as waiters at hotels, and display their gold or silver watches upon every possible occasion, but the majority seem idle, and hang round street-corners and depots in rags and dirt; while the few, in Florida at least, who have reached anything like respectability and competence are said to have been trained in slavery, and never to be of those who have come to maturity since the emancipation.

Then the white population, or a large portion of it, is of the most demoralizing kind possible—Northerners, who have come down expressly to make money, by keeping hotels and stores, and who care little whether the money is made by exorbitant charges or in any other even less creditable way, and multitudes of impoverished Southerners, who fasten themselves like vampires upon the invading hordes of "maimed, halt and blind," drawing from them during three short months the life-blood which is to sustain them during the remaining nine. Temperance seems to be a word unknown. Hard drinking is carried on at the St. James, the National, and the lesser hotels; and there are more "restaurants," "lunch rooms" and "bars" along Bay street than anything else.

Rome, of course, is awake to the importance of the situation. There are constant services in the Jacksonville Roman Catholic Church. "Father De-foe," a venerable Frenchman, is hard at work with his parochial schools, and the "sisters" at the convent not only carry on the only good girls' school in the place, but are indefatigable in their labors among the poor, and in the hospital and jail. It seems marvelous that Northern Christians are so supine concerning their responsibility towards the great South, and that they so willingly allow the old usurper to "take their crown." It is a grand thing to send missionaries to heathen lands; it is necessary to reach the home heathen around our doors and in the slums of our great cities; but can there not also be found among us some, as earnest in their devotion to the Master as the deluded Romanists are to their church, who will lay their personal concerns at the foot of the Cross, and say, "Lord, here am I; send me, even to the unattractive harvest field of Florida?" And might not the invalids who every year seek and find rest, refreshment and new life in this soft air, repay a little of the debt they owe in efforts for the spiritual good of those among whom they sojourn?

M. E. W.

Editorial Paragraphs.

At the close of great transactions, like wars or diplomatics, nations have a custom of sealing up their records till the actors in the current generation have passed off the stage. In this way England, at the close of the American Revolution, placed under seal for thirty years all the private papers of the government for that period; and France, after the wars of Napoleon, consigned to silence many of the documents best adapted to shed light on the course of events in that troubled time; and even America, though less careful in this particular than the governments of monarchical countries, holds in the secrecy of her archives many State papers which will enlighten and startle the student of some coming generation who shall be permitted to delve in those dark recesses.

In these national archives, however, "there is nothing covered that shall not be made manifest, nor anything in secret that shall not be known and come abroad." The scrutiny of a judgment day reviews all these human proceedings. What dark things has Froude, a sort of historical Nemesis, dug out of that old State paper office! How he has touched up with historical rouge the countenances of some grim old characters long since consigned to the rogue's corner! From others, hitherto standing in fair fame, he ruthlessly strips the robes of virtue in which they had clothed themselves for the inspection of coming generations. What a revealer of secrets was Carlyle, delving among those musty records of the Commonwealth! How he rescued Cromwell from the mud in which he had been trampled by an unrighteous generation, and in turn be-spattered his defenders! What shall we say of Bancroft, who finds in London and Paris the very secret correspondence which involves the immaculate fathers of the Republic in deep and treasonable intrigues for the overthrow of British power in America! Nothing is covered that shall not be revealed. Even the old empires of Nineveh, and Babylon, and Egypt are yielding up their secrets. There is a revealing as well as a sealing-day. However long the matter may be covered, it will, in its time, come abroad to the view of the universe.

Human life has something analogous. Every year has its books, written full of important and trivial transactions, traced by an invisible hand, and sealed up till the day of final investigation. During the past year, though we have kept no diary or journal, another has preserved every event of our lives, or, rather, God has made each individual a self-recording instrument. The record is a part of his life-work—an inevitable part, inasmuch that Professor Hitchcock supposes no thought ever perishes, but leaves its trace on the broad tablet of the universe, to be read by the inhabitants of the invisible world. The record, once filled, we have come to the hour for sealing it up, and delivering the volume over to the care of a Providence which shall see that no line be erased, that no leaf be destroyed. What is written is written. The evanescent and apparently perishable has taken the form of permanency; time wings into eternity, life into imperishableness.

With us, too, there is to be a day of revelation. The seal of the volume now closed will be broken, and the knowledge of its contents come abroad. The most secret thoughts as well as the more public transactions will be hanted to the universe.

The *Northwestern* contains a full and interesting account of the fifty-sixth anniversary of the Missionary Society of the Methodist Episcopal Church, which was held this year in Indianapolis. It opened, under the chairmanship of Dr. W. H. Goode, on Friday evening, Dec. 17, with a large audience. It continued with varied services until the succeeding Monday evening, when the great meeting (the anniversary proper) was held in the Academy of Music. The audience, after filling all the sitting and standing room of the immense hall, overflowed into and filled an adjoining church, so that two large assemblies were addressed at the same time. The preliminary meetings, which were informal and conversational, seem to have been particularly interesting and profitable. Three of our Bishops—Harris, Foster and Bowman—were present, and rendered valuable aid at the different services. Hon. W. Cumback presided at the anniversary, and very warmly-received addresses were made by Bishop Bowman, Dr. Dashiell, Rev. M. M. Parkhurst, Rev. W. A. Spencer, Bishop Foster and Dr. Reid. An advance over the previous year, of \$2,000, upon the missionary collections was made by the city Churches, giving a very significant evidence of the interest excited by the meetings. The Secretaries were raised to a very fine glow of feeling, as well they might have been.

We have long felt that there was a place for even another Life of Christ, coming just between the best of those prepared for children, like that of our Dr. Wise, and the more elaborate treatises, like those of Farrar, Deems, Elliott, Andrews, et cetera. A volume, we have thought, is demanded for our intelligent young people—a class too often forgotten in our religious literature. Just such a book as we have conceived of is now given to the youth of the land, in the very handsomely published volume just issued from the press of James R. Osgood & Co., entitled "Jesus of Nazareth: His Life for the Young," by J. P. Thompson, D. D. The volume is written in an attractive style. The difficulties of the Sacred Text are quietly met and explained, without any great show of learning or parade of the authorities consulted. The cultivated, learned and devout author avails himself of his acquaintance with the best Biblical criticism, and in a clear statement gives the results as the wonderful Gospel story flows on. Our young people will be deeply interested in the volume when they fairly enter into it. How we should have appreciated such a book in the days of our mature boyhood! Our religious literature is now becoming so rich, and so really interesting, that our young people have little excuse for demoralizing themselves by an exclusive, delitious style of reading. In one of our largest churches, within the bounds of the city, we heard the librarian of the Sunday-school report that he had in his charge over eleven hundred volumes, of which number over nine hundred were works of fiction! Think of the influence simply upon the mind, not to mention the spiritual nature, of such an almost exclusive delitious reading as this library supplies! It would be better, as a means of grace, to supply histories and works of science for Sabbath reading. But what rich volumes of travel, of biography, of illustrations of Scripture, and interesting and substantial works written from a religious standpoint, now fill the shelves of book-sellers! We have been led away from a fine volume into these general reflections upon juvenile literature. Call for the book, and read it!

The attendants upon the Boston Preachers' Meeting, some weeks since, became very much interested in the simple and touching recitals of Miss J. S. Bell, in reference to her self-consistent and remarkable mission upon Harker's Island, off the coast of North Carolina. We have, heretofore, referred to it without giving the name of this excellent and devoted lady. She is a New England woman, and was a faithful friend and a nurse of our soldiers during the war; and at its close, some nine or ten years ago, she was providentially led to visit the island which has since been the scene of her self-sacrificing labors. She found it settled with a class most appropriately and significantly called *poor whites*. They were ignorant, stupid, lazy, vicious and scrofulous. She was obliged to set them an example of personal, out-of-door industry, in order to teach them how to work. She took a little farm, and, with the indifferent aid she could secure, she drained it and devoted it to the cultivation of various crops. She erected a humble school-house, and has now built a small chapel, so she is a missionary to body, mind, and soul. She teaches four hours daily, and has a religious service every Sabbath, availing herself, when she can, of any minister who may be visiting the adjoining main land. The school already presents a pleasant array of bright and cleanly children. The younger wives have been encouraged and aided to improve their homes and their own personal appearance, and the men are beginning to feel the inspiration of this earnest and busy woman. Clothing, medicines and seeds, with money for her chapel, are in demand, and Miss Bell is now at the North seeking the aid of those that can give of their substance, while she personally consecrates her time and her life to this very self-denying work. Contributions for her field may be left with the publisher of this paper.

The closing of the year book affords the fit occasion for thanks and praise for mercies past, as well as for ardent meditation on the sober side of our destiny—praise that we live to close this while others have

*BIBLE LANDS: Their Modern Customs and Manners, Illustrative of Scripture. With Maps and Woodcuts. By Rev. Henry J. Van Lennep, D.D. New York: Harper & Brothers, Boston: On sale by A. Williams & Co.

fallen in the ranks, that life has been on the whole so grateful to ourselves and to others. That it might have been better is true; but that it has been no worse is sufficient occasion for gratitude to God. At the best, human life is a checkered scene, a mixture of good and ill, a way beset with ills and dangers innumerable, a fiery conflict, a battle in which we have all been engaged, and one in which some of the combatants have been sorely wounded by the archers, or have fallen on the field. Is it nothing that we emerge from the conflict unscathed, or only with wounds remediable? For the mercies of another year shall we not raise a note of praise?

Editorial Items.

Every mail brings us a fine list of new subscribers. There are very few that discontinue. We are sorry even to lose one; we form a kind of personal attachment with our readers, and it seems like undressing a pleasant acquaintance to have one drop off. The fact that they leave "more in sorrow than anger" is, however, a consolation. Still we regret to spare one. Make a sacrifice in some other direction, and give the HERALD its weekly welcome for 1876. We can say of it, as some quaint advertiser has of his medicines, with better promise of its fulfillment, "take us, and we will do you good!"

A body of Congregational ministers have associated themselves together for mutual improvement, under the title of "The Monday Club." Seeking to accomplish something besides their own personal improvement, they determined upon preparing a series of discourses upon the International Series of Lessons for the coming year (1876). These topics were divided among them, and with a few exceptions, a sermon is devoted to a lesson. The discourses are exegetical and practical. There is no effort to be nicely critical, or to exhibit special skill in arraying and meeting the difficulties of Scripture. No real obstacle in the way of the Bible student is avoided, but in clear and simple terms the results of modern scholarship are given. At the close the essential truths of the lesson are summed up. These sermons are models of their kind. They are short, and might be delivered without weariness at the close of the Sabbath-school, and show how the two exercises might be happily united in one service. The book, which will be very suggestive to ministers and Sunday-school teachers, is entitled "Sermons on the International Sunday-school Lessons for 1876," and is finely published by Lockwood, Brooks & Co. Price \$1.50.

Would it not be well for our anxious brethren of the various Presbytries? Meetings to have information before they enter into popular discussions or solemn protests upon the supposed delinquencies of their Boston compeers? Philadelphia, Baltimore, Cincinnati, and last, and certainly last, for it was composed, we learn of three preachers, Salt Lake City have taken into consideration the case of the Boston preachers, and are greatly troubled about their brethren Jonathan! Pray for us, brethren! Past resolutions, if you must. It does not hurt us much, and may amuse you! We shall not unite Church and State. We shall not unanimously vote for Gen. Grant, nor any other candidate; and, in spite of all we may say, our people will vote for whom they please! God bless them.

Among the holiday books found upon the inviting list of J. M. Osgood & Co., as given in our previous issue, was the superb royal quarto of engravings from Landseer. The illustrations are heliotype copies from some of the choicest pictures of the great artist; and they are, in our estimation, the most successful efforts of the new art to reproduce exact counterparts of the masterpieces of the great painters. A well-written sketch is given in the volume of the life of Mr. John Landseer, a celebrated engraver, and father of Sir Edwin Landseer; of the early training of his more remarkable son; of the precocious promise of the boy, with his striking pictures of animals, at nine and ten years of age; and his gradual but successful rise to the eminence he held among the leading artists of his times—unexcelled as he was in the branch of it when his genius shone out so conspicuously. The volume is handsomely bound, with more pictures than those of some of his dogs. The chief mourner at the shepherd's funeral can hardly be studied with a tearless eye. The volume is every way attractive, and will be a permanent favorite.

The most elaborate preparation that we have seen of notes and questions for the forthcoming International Series of Sunday-school Lessons is that made by Henry Hoyt. He has three series of questions, varying in difficulty from the one for youngest children to the one for the matured Biblical scholar. The questions seem to be wisely prepared. Accompanying them is an octavo commentary, entitled, "Select Notes on the International Lessons." These are very full, selected from the best exegetical writers. The whole is the work of Rev. F. N. Peloubet, assisted by his wife. The volume of comments is interspersed with blank pages for additional suggestions and notes which the teacher himself may gather. Altogether, this collection of Sunday-school material is very judicious and helpful, and will be well appreciated by Sunday-school workers.

Dr. Reuben Greene, whose valuable medical institute, at 31 Temple Place, enjoys a wide patronage, has issued, through the publishing house of B. B. Russell, an instructive volume, entitled "The Problem of Health: How to Solve It." The book, which is a handsome duodecimo of 300 pages, consists of a body of simple, clear and practical chapters, embracing almost every important topic relating to the preservation of health, and the enemies to it; the care of the sick; the immediate treatment of wounds, resulting from accident, when a physician cannot be reached; and excellent suggestions as to the relations of a moral and Christian life to health, physical comfort and intellectual strength. It is the wise advice of an experienced and intelligent physician, told without technical phrases, as to the best means for preserving, prolonging and rendering useful and happy our human life.

The conversion seems to be growing that the miserable wretch, Thomasson, the manufacturer of the infernal machine by which over 100 persons were killed, and as many wounded on the steamer Mosel, at Bremerhaven, the port of Bremen, was an insane man. Testimonies about his attempting to burn his buildings in Brooklyn, N.Y., heretofore, to secure the insurance upon them, and of his having been previously the master of a blockade runner, do not seem to be confirmed by the inquiries that have been made. His whole confession is not yet

published, as it involves others; but this may prove to be simply the ravings of a madman. It is to be hoped, for the credit of the race, that this is the case. He declares that his object was to destroy the ship in mid-ocean by his clock-work machinery, so as to secure his exorbitant insurance. By some means his battery exploded prematurely.

The Presbyterian says of the revival in Philadelphia:—"The fourth week of the labors of our evangelistic brethren opened last Sabbath morning under most hopeful and cheering prospects. From the beginning these morning services have been deeply interesting, with an increased attendance at each meeting, numbering from six to seven thousand. The afternoon and evening services for non-church-going people were attended by immense masses of the people, numbering from eleven to twelve thousand. The exercises were unusually solemn and impressive, indicating a mighty outpouring of the Spirit upon our whole population. At the close of these meetings, upon the invitation given, hundreds resorted to the lecture rooms, where many remained until a late hour."

A correspondent of the *Advance* writes in reference to the resolution of Senator Morton's committee of investigation into reference to the late election in Mississippi:—"I hope the truth of the late election in this State will be brought to light to all persons, North and South. In this town four colored men were killed, for no other reason than to intimidate the rest; some were taken prisoners, and a general state of excitement prevailed, so that in this district over six hundred colored men did not vote, to say nothing of whites. I did not vote, and was glad to get off with my life."

Another mysterious explosion, like the one which caused such destruction on Washington Street, some months since, occurred last week. This time there is no doubt of its being occasioned by gas, but how the gas was ignited is the unsolved question. A pipe exploded under the sidewalk, near the Federal Street bridge to South Boston, and over the river. Four lives were lost, several wounded, and the street was badly torn up. The coroner's jury is anxiously seeking light from experts as to the cause.

"The first in the course of lectures," says the *Webster Times*, "to be delivered under the auspices of the Young Men's Christian Association, was delivered in the vestry of the Methodist Episcopal church by the Rev. Daniel Richards, his subject being 'Charles Lamb.' The lecture was a literary effort was a success, and was highly instructive, full of thought, and showed a thorough knowledge of human nature by the talented lecturer."

One of our New England ministers, who is always on an "even meridian," as well as his father, is building a church. To aid the enterprise he publishes a remarkably vigorous advertising sheet, with valuable editorial miscellany. In this paper he proposes to all his readers who will subscribe this year, through his office, for ZION'S HERALD, or any of the leading religious prints, that he will take the subscription price for them in *eggs*! The success of such a man cannot be overestimated!

Lee and Shepard have been unable to keep up with the lively holiday demand for their beautiful illustrated edition of "Nearer, my God, to Thee." It is a gem, and ought to be popular; they have a full stock on hand now.

The handsome catalogue of books ever issued from an American press is that of Hurd and Houghton and H. O. Houghton and Co., just printed at the Riverside Press. It makes a fine pamphlet of 112 pages.

The *Advance*, of Chicago, opens its eighth year with a new typographical dress. Its mechanical beauty, which is not surpassed by any exchange, is its least merit. It is admirably edited, sprightly, incisive, positive and catholic.

The many friends of the Rev. Merritt Hulburd of Trinity Church, Springfield, will be glad to hear that he is rapidly recovering, with good promise of sound and permanent health.

Notes from the Churches.

MASSACHUSETTS.

Another Word for Rockport.—Will the preachers who have taken collections for the Rockport Church, to aid in building a new edifice to replace the one burned last May, please report as soon as convenient. If the collection has not been taken, will it not be well to attend to it at once? Dear brethren, do not forget us! Remember that we feel the effects of the depression in business as severely as you, and yet we are forced to build. Please give your people the opportunity to show their sympathy. They will surely respond. Send all money to J. P. Magee as soon as received.

M. B. CUMMINGS, Pastor.

West Dighton.—A good religious interest is being felt in the Christian Church at West Dighton. The Church is spiritually quickened, and working for the salvation of souls. A number have professed conversion, and we trust are hopefully converted to God. The pastor, Rev. C. W. Deatry, is doing all in his power to win to Christ.

E. F.

The first Preachers' Meeting for Lowell District was held at Fitchburg, December 2nd. The weather was cold, but the warmth of Brother Colburn's welcome soon thawed all reserve.

Frederic Elder Smith was chosen chairman, and Brother Simon's essay on the "Use of the voice in pulpit service" was read and discussed. Verdict, good, and sensible, but applicable to other latitudes than Lowell District.

The tables on Brother Colburn's generous board were next "taken from the table," and handed as only Methodist preachers can handle such toothsome subjects.

At the afternoon session Brother John Noon read a paper on the Origin of Methodism Not in the Episcopal Church, but Among the Puritans. The points discussed were:—1, its principles are not those of Episcopalianism, but of the Dissenting Churches; 2, concerning their respective houses, bards and fields; 3, qualifications of ministerial office; 4, mode of worship; 5, relative standing of its ministers, whence this bias of Wesley's mind, reading and study, the development of his religious life, parental influence, were each noted and illustrated.

Rev. C. N. Smith followed by a sharp attack on the minor premise, which threatened to scatter conclusions indiscriminately, when a true was declared, to hear an essay from Bro. Ayers on revivals. The points made by the essayist were:—Essentials; 1, Holy Spirit; 2, prayer. Faults; 1, dependence on God wanting; 2, too much dependence on what are termed extra efforts, bands, evangelists, etc. At the evening service Bro. Simons' of

Clinton, preached an excellent sermon from Heb. vii, 6; theme, "the advantages of the economy under which we live;" 1, as to time; 2, circumstance; 3, assurance. Inference, a true view of the character of Christ's work on earth.

The points were illustrated and enforced in Bro. Simons' usual vigorous style. All united in pronouncing the meeting both pleasant and profitable.

JOHN R. CUSHING, Secretary.

Springfield.—The union meetings of the four Methodist churches in Springfield have been attended with a good measure of success. More than a hundred souls have sought the Lord during the past four weeks, many of them heads of families, and also several Romanists. The good work is still going on, with excellent promise.

Rev. M. Hulburd, the pastor of Trinity, has been confined to his house for several weeks with a very painful illness; but, under the skillful treatment of Dr. David F. Smith, of S., he is now in a fair way for a speedy recovery, with the hope of enjoying better health than for several years past.

Each of the four pastors closes up with the present year the full triennial term of service, leaving Methodistism in this flourishing city far in advance of where they found it. Trinity Church in the meantime has established two flourishing missions, one in the north part of the city, and the other in West Springfield. Both of these missions will very soon develop into strong, self-supporting churches.

To persons who are visiting Springfield, either for a long or short time, and are desirous of making a quiet Methodist home, there can be no better place recommended than the boarding-house kept by Mrs. C. F. Evans, 149 State Street. The location is central; the rooms light, airy, and well furnished; the tables are abundantly supplied; the prices are surprisingly low; while a quiet religious influence pervades the entire household. Mrs. Evans is a devoted member of Trinity Church, and Rev. J. A. Cass and W. F. Mallard, D. D., make their Springfield home at her house.

M.

CONNECTICUT.

Portland.—The Methodist Episcopal church of this place, having been closed a few weeks, was reopened on Sunday evening, Dec. 12th. Rev. C. D. Foss, D. D., preached to an overflowing house from Rom. viii, 32. It was a season of great interest. A fine pipe organ, and building suitable for it, has been placed in the rear of the pulpit, and other repairs, to the amount of \$1500, have been made. To meet this expense the people, led by their pastor, have responded very enthusiastically. Of the above indebtedness of \$500 remained provided for on great interest of the reopening. Subscriptions were taken, and over \$400 quickly raised. On the following evening Prof. Franklin's quartette, of Middletown, assisted by Mrs. C. D. Day of Portland, gave an instrumental and vocal concert in the church, from which upwards of \$50 were realized. The people were greatly pleased with the great and beautiful appearance of their church, and are awaiting the outpouring of the Holy Spirit, praying for a revival of pure and undefiled religion.

Dec. 23d, 1875.

MAINE.

Norway.—The ladies of the sewing circle held a levee at Mr. Hastings' commodious tavern, where our social natures found ample space for improvement, and a pleasant time was enjoyed by all. After about 150 had regaled themselves on their ample fare, the various articles provided by the circle, amounting to \$60, were disposed of, netting the circle \$53, which, with a liberal supply of the necessities of life, the preacher and family were insulated with the following day. May such offenses increase. We do not presume the woes threatened to offenders will follow. Gratitude is due to Mr. H., who, although not a Church member, opened his home to the love, and his wife, who is president of the circle, and her son and son's wife are active members of the circle, and liberal supporters of the cause of God.

JAS. LIDSTONE.

Dec. 17, 1875.

China.—The good Lord is still blessing His people. One whole family have given themselves to the Lord. Said the father, the other evening, "Jesus is my daily study." Is not this the key note of the music of holiness? Would that all the professors in this place might strike their harps, and sweep along in the march of holiness, until, reaching the glad refrain of the angelic host, they make heaven's angels glad with their hymns, "unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion; forever and ever." What a mighty revolution it would produce all around us! What holy character it would develop! Oh that the people, or rather laymen and ministers in our Church, might be holy men and holy women, for such the Lord delights to bless.

Brother Wood is laboring hard to bring the Church into the enjoyment of a complete, full salvation. Truly we have a minister who walks and talks with Jesus. Sister Wood, wife of our beloved pastor, lies dangerously ill. But very little encouragement is given by the physician in attendance. Though she has been but a little while with us, yet in the little while she has walked among us she has won our love. Brother Wood in this hour of bereavement has the prayer and sympathy of the Church and people.

Items.—A mass meeting of the Reform Clubs of the State was held at Bath, Dec. 14th, to consider the situation of things in the temperance cause. Thirteen Clubs were represented. The *Androscoquina Herald* was adopted as the organ of the Reform Clubs in Maine. A very interesting report of the reform work in New Hampshire was received from a lady engaged in the cause there. Considerable discussion was had upon the question, "how shall we best advance the interests of the Reform movement?" The following resolution was adopted:—"Resolved, That it is inexpedient for Reform Clubs, as such, to commit themselves to the enforcement of any criminal laws." The convention was very enthusiastic, and large numbers signed the pledge.

Rev. S. W. Avery of Lisbon Falls, an esteemed Baptist clergyman, fell dead, Dec. 17th, supposed from heart disease. His age was 61.

There is a lively religious interest in Leeds and Greene.

A very interesting revival is in progress in Stoneham.

Webb's Mills is sharing in the revival spirit. Several have been converted.

Rev. A. H. Johnson of Augusta, accepts a call to Brainree, Mass.—a loss to the State.

Special religious interest is reported in the Christian Church at North Fairfield.

The Free Baptist Church of Lisbon Falls have called Rev. L. Given of Woolwich, to supply their pulpit.

A Reform Club was formed at West Gardiner, Dec. 15th, with fifty members; also one in Litchfield, where we are happy to learn that temperance is largely on the increase, and where the reform is much needed, as in many other places.

A new class of 15 has been organized on the Baldwin Charge, the fruit of the recent revival under the labors of Bro. DeHugues.

Rev. J. R. Day of Biddeford, preached an able sermon on the sanctity of the Sabbath recently, which was published in full in last week's *Biddeford Journal*. Bro. Day and wife have just been installed into their new and elegant parsonage. The large parlors have been furnished by the young people's circle.

Dr. Hill, of the First Parish (Unitarian) Church, is delivering a course of eleven lectures on Bible topics in the vestry of the High St. Congregationalist church in Portland. His first lecture gave the Unitarian view of Bible inspiration.

The report of the trustees of the State Reform School shows that 148 boys are now in the school, at a cost of \$112 per year for each one. Improvements have been made the past year, by which the old cells have given way to large and airy rooms for sleeping apartments.

The Old Folks' Concert held in the Kittery Navy Yard Methodist Episcopal church recently netted the Society over \$100.

Rev. Mr. Tyrie commenced his labors in the Free Baptist church, Saco, last Sabbath. Rev. A. S. Ladd delivered his lecture on "Mansions" in the Pine St. church last Wednesday evening.

Rev. C. J. Clark of Boston, preached, on exchange, at the Congress St. Methodist Episcopal church last Sabbath.

The revival interest in Sacarappa continues.

Rev. Bro. Lincoln, a superannuated member of Maine Conference, has recently returned from Kansas, and is now living in Baldwin, and preaching among his old friends.

Portland is now connected with Johnson, Vt., by the Ogdensburg railroad, which has just been opened through.

L.

EAST MAINE.

Rev. W. T. Jewell of Searsport, has lately received 60 on probation, and others have risen for prayers.

A good and increasing religious interest is enjoyed in various parts of the Center and South Orono County, which is promoted by the efficient labors of Rev. S. H. Beale.

Rev. A. Church of Orrington, is laboring with unabated zeal to the edification of his hearers.

The Methodist Episcopal Church in Belfast has enjoyed uninterrupted prosperity for some years. The work has not suffered from the changes of the itinerancy, but there is sufficient reason to believe that it has been promoted by them.

Rev. George Pratt, the present pastor, has for some time past been in labors abundant, and is gathering a rich harvest of old and young into the fold of Christ. He is at present assisted by Sister Clark of New Jersey. Last Sabbath, at the close of the Sabbath-school, an altar service was conducted by Sister C., the altar being filled with members of the school, seeking the Saviour. In the evening, after a sermon by Bro. Pratt, and an exhortation by Sister Clark, another altar service was held, when two little boys, members of the Mission Sabbath-school, with older persons, presented themselves for the prayers of the Church.

The doctrine of sanctification is faithfully presented, and the Church members are experiencing the blessing.

The goodly city of Belfast is also rejoicing in a temperance revival. Last Sabbath a brother, addressing the temperance meeting, mentioned his deliverance from the habit and appetite for the use of tobacco. Another asked the question, "Brother M., do you think that (holding up a piece of tobacco) is detrimental to the cause of Christ?" "I do," answered Brother M. "Then," replied the questioner, "I will never use the weed again, grace be to our God." Mr. Editor, permit us to ask other Christians to consider the above question and answer.

C. A. F.

NEW HAMPSHIRE.

Gleanings.—Another of the fathers of the New Hampshire Conference has passed away. Rev. Nathaniel Ladd died recently in Milton, aged 80, a member of the Conference since 1827. In his prime he was a preacher of much ability and power, and was always held in high esteem. He leaves two daughters. His funeral sermon was preached by Rev. J. W. Adams, and Rev. S. P. Hatch assisted in the services.

Good revivals are in progress in the Merrimack Street Free Baptist and the Franklin St. Churches of Manchester. At the former the pastor has been assisted by the evangelist, Mrs. Louise Fenner of Providence, R. I.

A new \$700 organ has been put into the Free Baptist church of Alton. The *Morning Star* remarks that it is "not the only harmonious thing about the church."

Rev. Charles Fowler, the evangelist, has removed his residence to Plymouth.

A new Universalist Society has been organized in Keene. The old Baptist church on Winter Street has been leased, and Rev. Mr. Hand of Marlborough, will, for the present, supply the pulpit.

J. Franklin Brown was ordained pastor of the Free Baptist Church of Strafford, Dec. 8th.

Rev. C. F. Myers was installed over the Baptist Church in Peterborough, Dec. 1st.

Rev. Lyman F. Rand, of Keene, is to supply the Congregationalists in Lyndeboorough one year.

Mr. Tilden, who for some months has been officiating in different places as a very popular lay preacher, is to be pastor of the Baptist Church in Lebanon after Jan. 1st.

H.

VERMONT.

Our brother, Rev. C. D. Ingraham of South Walden, is in deepest affliction. His wife, one of the most beautiful Christians we ever knew, died of heart disease, November 26th, aged 50 years. Her last words were, "Lord Jesus, receive my spirit." She has been a remarkable woman, filling her place as wife and mother with a devotion rarely, if ever exceeded. We earnestly invoke the blessing of God upon our dear brother and his interesting family of daughters.

"Showers of blessings" are falling in every direction, though not yet on every field. We earnestly pray that there may not be one "solitary place" but may be made "glad for them."

At Wardsboro' 20 were forward for prayers recently, and the work is increasing in interest. Brother Macle's faithful supply, is doing good service here, and the Lord is rewarding him with this best of wages.

Williamton, too, is being thoroughly stirred. Union meetings of great power are being held.

Brother Forrest is greatly encouraged by hopeful indications at Lunenburg. The last Quarterly Meeting was particularly cheering. Several are seeking the Lord.

At East Concord 13 rose for prayer Sunday night.

At Thetford Center 4 were baptized last Sunday, 1 was received in full, 6 rose for prayers in the evening, and over 30 made some special request for prayer. The prospect is that a thorough work is going to bless this place. Brother Beeman remains all week, and takes charge of the meetings.

The prospect at Lyndon is more and more hopeful. Several are seeking the Lord. Recently, the pastor, Brother Sterling, received a donation visit Friday evening.

Our Governor Peck has a thorough contempt for false pride, while he possesses great kindness of heart. There is a poor family near his residence in Jericho, who find it difficult to make the ends meet, and recently the husband was laid up by some accident. The Governor was one day passing the house, and saw a poor wife making a rather unsuccessful attempt to split some wood. He immediately took the axe, and split quite a quantity of wood, to the great satisfaction and comfort of the poor family. An exchange says, "it is rare that large wealth, exalted position, profound learning, and innate kindness of heart are united so happily as in Governor Peck." We cordially respond, "that is true!"

The good work continues at Waterbury, 2500 present at the prayer-meeting Sunday evening, and several seekers among them.

Brother Winslow has received 12 on probation at Sheffield during the last quarter, making about 50 since Conference.

At Canaan Brother Langford reports 11 recently converted.

Brother Thurston of Albany, is encouraged by some merry drops. A few have joined the Church within a few weeks.

At Wolcott Brother Spinney is rejoicing over some recently saved.

According to announcement, the new Methodist Episcopal church at Ludlow was dedicated. The services were conducted by Brother Beeman, the Presiding Elder of the District. Brother Perry of Brattleboro', preached the sermon in the morning, and Dr. Ives of Auburn, N. Y., in the afternoon. A deficit of \$3,300 was secured by pledges, and the house offered to God free from human encumbrance. Brother Rockwell's heart is made glad in the completion of this enterprise. The church is an apartment, and the trust that the revival so long in progress will continue.

Brother Taplin of Randolph, preached a good sermon in Trinity church, Montpelier, last Sunday morning, and in the evening Mrs. Taplin gave one of her best addresses to a delighted audience on the work of the Woman's Foreign Missionary Society.

A Letter from Northern Maine.

MR. EDITOR:—Winter in the north of Maine has begun in good earnest. Cold have been the days, and more so have been the nights; but the warm-hearted children of God in our work stand the work remarkably well. There has been some revival interest in Patten and at Mora, portions of this Charge. The prayer-meetings are very well attended. Some are seeking the way to Zion, and are trying the new and living way. At the recent visit of our Presiding Elder, A. Prince, we had a precious Quarterly Meeting. Sunday evening a number rose for prayers. May God speed the work!

On Tuesday following the Quarterly Meeting, as Brother Prince was on his way to a point of this Circuit, he met an accident, being thrown from his carriage, and sustaining some severe strains and bruises, and also a concussion on the head. He has written me that the strains and bruises are almost well, but the concussion still plagues him, and we think it will be sometime before he fully recovers from it. We request the prayers of the Church in his behalf, for his speedy recovery.

The pastor of the Methodist Episcopal Church in Patten has been laid aside from the Master's vineyard for four weeks, from symptoms of paralysis of throat and lungs by overwork. May the Lord sustain and keep, under this cross of having to keep still for a short season. In a fair way of recovery now, the physician says, if only careful. Pray for us, that God will sustain and save. The Lord is at work among us, and we expect the work to go on very prosperously.

Patten, Me. J. H. BENNETT.

Quarterly Meetings.

NEW BEDFORD DISTRICT.—FOURTH QUARTER. Jan., 22, 23, 24, W. Deane; P. M., 23, S. Yarnmouth; 24, Barabara and Yarnmouth Post; 25, East Fairmount; 26, Fairmount; 27, West Fairmount; 28, S. Fairmount; 29, S. Fairmount; 30, S. Fairmount; 31, S. Fairmount.

NEW BEDFORD DISTRICT.—FIFTH QUARTER. Jan., 29, 30, 31, W. Deane; Feb., 1, 2, 3, S. Yarnmouth; 4, Barabara and Yarnmouth Post; 5, East Fairmount; 6, Fairmount; 7, West Fairmount; 8, S. Fairmount; 9, S. Fairmount; 10, S. Fairmount; 11, S. Fairmount; 12, S. Fairmount.

NEW BEDFORD DISTRICT.—SIXTH QUARTER. Jan., 19, 20, 21, W. Deane; Feb., 22, 23, 24, S. Yarnmouth; 25, Barabara and Yarnmouth Post; 26, East Fairmount; 27, Fairmount; 28, West Fairmount; 29, S. Fairmount; 30, S. Fairmount; 31, S. Fairmount.

NEW BEDFORD DISTRICT.—SEVENTH QUARTER. Jan., 26, 27, 28, W. Deane; Feb., 29, 30, 31, S. Yarnmouth; 1, 2, 3, Barabara and Yarnmouth Post; 4, East Fairmount; 5, Fairmount; 6, West Fairmount; 7, S. Fairmount; 8, S. Fairmount; 9, S. Fairmount; 10, S. Fairmount; 11, S. Fairmount; 12, S. Fairmount.

NEW BEDFORD DISTRICT.—EIGHTH QUARTER. Jan., 23, 24, 25, W. Deane; Feb., 26, 27, 28, S. Yarnmouth; 29, Barabara and Yarnmouth Post; 30, East Fairmount; 31, Fairmount; 1, West Fairmount; 2, S. Fairmount; 3, S. Fairmount; 4, S. Fairmount; 5, S. Fairmount; 6, S. Fairmount; 7, S. Fairmount; 8, S. Fairmount; 9, S. Fairmount; 10, S. Fairmount; 11, S. Fairmount; 12, S. Fairmount.

NEW BEDFORD DISTRICT.—NINTH QUARTER. Jan., 30, 31, W. Deane; Feb., 1, 2, 3, S. Yarnmouth; 4, Barabara and Yarnmouth Post; 5, East Fairmount; 6, Fairmount; 7, West Fairmount; 8, S. Fairmount; 9, S. Fairmount; 10, S. Fairmount; 11, S. Fairmount; 12, S. Fairmount.

NEW BEDFORD DISTRICT.—TENTH QUARTER. Jan., 27, 28, 29, W. Deane; Feb., 30, 31, S. Yarnmouth; 1, 2, 3, Barabara and Yarnmouth Post; 4, East Fairmount; 5, Fairmount; 6, West Fairmount; 7, S. Fairmount; 8, S. Fairmount; 9, S. Fairmount; 10, S. Fairmount; 11, S. Fairmount; 12, S. Fairmount.

NEW BEDFORD DISTRICT.—ELEVENTH QUARTER. Jan., 24, 25, 26, W. Deane; Feb., 27, 28, 29, S. Yarnmouth; 30, Barabara and Yarnmouth Post; 1, East Fairmount; 2, Fairmount; 3, West Fairmount; 4, S. Fairmount; 5, S. Fairmount; 6, S. Fairmount; 7, S. Fairmount; 8, S. Fairmount; 9, S. Fairmount; 10, S. Fairmount; 11, S. Fairmount; 12, S. Fairmount.

NEW BEDFORD DISTRICT.—TWELFTH QUARTER. Jan., 21, 22, 23, W. Deane; Feb., 24, 25, 26, S. Yarnmouth; 27, Barabara and Yarnmouth Post; 28, East Fairmount; 29, Fairmount; 30, West Fairmount; 31, S. Fairmount; 1, S. Fairmount; 2, S. Fairmount; 3, S. Fairmount; 4, S. Fairmount; 5, S. Fairmount; 6, S. Fairmount; 7, S. Fairmount; 8, S. Fairmount; 9, S. Fairmount; 10, S. Fairmount; 11, S. Fairmount; 12, S. Fairmount.

NEW BEDFORD DISTRICT.—THIRTEENTH QUARTER. Jan., 18, 19, 20, W. Deane; Feb., 21, 22, 23, S. Yarnmouth; 24, Barabara and Yarnmouth Post; 25, East Fairmount; 26, Fairmount; 27, West Fairmount; 28, S. Fairmount; 29, S. Fairmount; 30, S. Fairmount; 31, S. Fairmount.

NEW BEDFORD DISTRICT.—FOURTEENTH QUARTER. Jan., 15, 16, 17, W. Deane; Feb., 18, 19, 20, S. Yarnmouth; 21, Barabara and Yarnmouth Post; 22, East Fairmount; 23, Fairmount; 24, West Fairmount; 25, S. Fairmount; 26, S. Fairmount; 27, S. Fairmount; 28, S. Fairmount; 29, S. Fairmount; 30, S. Fairmount; 31, S. Fairmount.

NEW BEDFORD DISTRICT.—FIFTEENTH QUARTER. Jan., 12, 13, 14, W. Deane; Feb., 15, 16, 17, S. Yarnmouth; 18, Barabara and Yarnmouth Post; 19, East Fairmount; 20, Fairmount; 21, West Fairmount; 22, S

THE SUNDAY SCHOOL.

First Quarter.
Sunday, January 9.
DAVID ANOINTED KING.
Lesson II. 1 Sam. xvi. 1-13.
BY REV. W. E. HUNTINGTON.

After the solemn rejection of Saul he acknowledged penitently his sin, and besought pardon for it. But Samuel turned a deaf ear to all the entreaties of the crest-fallen king; the sentence was not to be recalled. Saul clung to the skirts of the retreating prophet so that he rent his mantle; and Samuel made even this incident a symbol of the king's doom, saying, "The Lord hath rent the kingdom of Israel from thee this day." Agag, the captive king, was "hewed in pieces" by Samuel; "the mighty chief, whose sword was so dreaded amongst the mothers of Israel (xv, 33), was now himself crouching, awe-struck, at the feet of the prophet, a victim more fitted for the justice of God than the helpless oxen and sheep. The ferocious form of the offering of Agag belongs happily to an extinct dispensation." Samuel mourned for his beloved Israel as he "mourned for Saul," sorrowing for the disgrace brought upon the nation by their chief, and "came no more to see Saul until the day of his death." For ten years after being renounced as king Saul harassed the affairs of his people by impetuous and vindictive conduct.

Meantime another and a very different character springs to the front of events, with the elastic step of a shepherd boy. Our lesson introduces David, the son of Jesse. He comes into sacred history from the hills of Bethlehem, where he watched his father's flocks. The great prophet of Israel called for him. He who had anointed Saul to the first kingship, and with equal authority had afterwards pronounced the sentence of rejection against him, was sent by the Ruler of Israel's destinies to lead out of obscurity another lad, as Saul had once been chosen, and to anoint him to be the shepherd king.

How long wilt thou mourn for Saul? The prophet was dejected. While he acquiesced in the decree by which God had set aside the king, yet he was anxious for his nation, lest without a strong ruler it might suffer disaster; and for Saul he mourned, in pity for his weakness, and in disappointment for his sin. Perhaps even Samuel trusted too much in the prince, and too little in Him who rules princes, forgetting, in the overthrow of Saul, that God was able to raise up an obedient king.

Fill thine horn with oil. It is no time for good men to mourn in idleness when the wicked hold power. When the prince has proved recreant the prophet must be more reverent and true. Saul had failed in character, in honor and obedience; he was dethroned for that reason. When a nation's rulers are corrupt, disloyal to principle and truth, God's rejection falls upon them in the act of faithlessness, and it is the part of the Christian citizen, be he priest or layman, to help the man of integrity into the place of him whose robes of office are stained.

Saul was anointed with a glass vial of oil, scanty and brittle—David with a horn of oil, which was more plentiful and durable (Henry).

Jesse, the Bethlehemite—the only Jesse mentioned in the Bible. His occupation, according to the Targum, was making hair-cloths and sack-cloths.

A king among his sons, Jehovah "provides," sees beforehand, a king among the sons of Jesse. The chosen one is only a lad yet, but God points him out. He is to enter upon no special training for his office, but only to receive the prophet's chrism.

If Saul hear it he will kill me. Saul was even at this time possessed by a demon, and Samuel fears the man from whom the Spirit of the Lord had departed (v. 14).

That there was some foundation for Samuel's anxiety we may infer from the fact that the Lord did not blame him for his fear (Kell Delitzsch).

Take a heifer with thee, etc. When dangerous men are to be dealt with, caution is necessary—deceit, never. Christ himself recognized this necessity when He said, "be ye therefore wise as serpents." Saul was to be supplanted, and his violent character, now made doubly so by the "evil spirit," made secrecy necessary. Sacrifice was truly a part of the mission to Bethlehem; it was proper and right that the other object should be concealed from Saul.

The elders . . . trembled at his coming. Samuel went to Bethlehem under these directions. The prophet's coming caused fear among the village chiefs, as it was frequently his duty to reprove, or pronounce judgment for some sin.

Comest thou peaceably? Have you come as the messenger of wrath against us, or is your errand peaceful? The attitude of these elders towards the prophet is an index of the estimation in which the prophetic office was held by the people, and a tribute to the sovereign character of Samuel. He assures them that his mission is only peace, and he is come to perform sacrifice to the Lord.

Sanctify yourselves. Prepare for this sacred festival, according to the law (Exod. xix, 10, 14). There is a meaning and lesson in the scrupulous preparations by the Jews for their religious ceremonies which Christians may well learn. In the hurry of this secular age the tendency is to crowd religious services into sharply defined limits, and to enter upon these services with the din of business still ringing in the ear, and its dust still clinging to the garments.

Jesse and his sons. Samuel made known to Jesse the object of the sacrifice about to be celebrated, and invited him and his sons to attend, although it is not likely that the future royalty of David was disclosed.

He looked on Eliab, etc.—a tall, commanding figure, worthy to stand, thought Samuel, in the place of such a stalwart monarch as Saul.

Look not on his countenance. Eliab looks to Samuel like a man fit for a kingdom, but the qualities of a king are not in him.

Man looketh on the outward appearance—literally, "on the eyes." "That which is highly esteemed among men is abomination in the sight of God" (Luke xvi, 15). "The lust of the eyes and the pride of life" lead many astray, perverting their judgment. To be able to read down into men's hearts is a power which ought to be cultivated.

The Lord looketh on the heart—not face, or form, or intellect. The eyes of God look into this inmost life; the heart is the essential man, the measure of his real worth.

Seven of his sons. Abinadab, Shammah (the proper orthography is probably Shimeah, 2 Sam. xiii, 3) and four other sons were brought before the prophet, but none of these were chosen. From this it appears that Jesse had eight sons, but only seven are mentioned in 1 Chron. ii, 13-15.

The Lord hath not chosen these. It is customary for men to give honors and bequests to their sons according to seniority. God chooses men for His work by no law but His own infinite wisdom, by which He judges of their fitness to do it.

There remaineth yet the youngest. The shepherd lad was not thought of by his father as a subject for the prophet's anointing. Jesse would have been satisfied to go on with the sacrificial meal without him, but Samuel stays the feast until the boy was brought.

We will not sit down—"surround" (the table), partake of the food of the sacrifice.

He was ruddy, etc.—"red," referring probably both to complexion and to the color of the hair. In Oriental countries, where the hair is usually black, a reddish tinge is regarded as a mark of beauty. "Of beautiful eyes" (rather than "countenance"), eyes that told their own story of genius, gave promise of royal qualities of soul; and "of good looks," an attractive face. He wore the prepossessing exterior that befitted a prince.

Arise, anoint him, for this is he. How vividly the person of David is depicted by the narrative. He now stands before the prophet to receive the sign of divine choice—only a youth, but bright and beautiful, standing with his shepherd's staff, wallet and sling, in plain attire, to receive the honors of a divine call as the prophet pours the sacred oil upon his head, thereby setting him apart to a great work in the future.

Latest word of Jesse's race. Wonder lights thy bashful face, While the prophet's gifted oil Seals thee for a path of toil—Go, and mid thy flocks awhile At thy doom of greatness smile."

—Lyra Apostolica.

The recollection of this sudden elevation from his humble station is deeply impressed on his after life. It is one of those surprises which are captivating, even in common history, but on which the sacred writers dwell with peculiar zest. "The man who was raised up on high;" "I have exalted one chosen out of the people;" "I took thee from the sheep-cote" (Stanley).

In the midst of his brethren. The anointing was performed before the seven sons, who had passed without being chosen. They did not understand the full significance of the rite.

They may have thought that he was anointed because of some desire or intention of the prophet to make him a pupil of one of the prophetic schools of which Samuel was founder (Terry).

The Spirit of the Lord came upon David. He had a divine commission, and the divine Spirit came upon him to fit him for his place.

A spirit of prudence, to behave himself wisely upon all occasions; with a spirit of courage, so that he durst grapple with a lion and a bear; and the spirit of prophecy, in which he was afterwards eminent; in short, a spirit fit for a prince (Patrick).

Samuel rose up, and went to Ramah. This was the home of Samuel; and here was also a society of godly men, one of those companies which the prophet had established, as centers of piety and education. "Long before Plato had gathered his disciples round him in the olive grove, or Zeno in the Portico, these institutions had sprung up in India."

ZION'S HERALD QUESTIONS.

- From the Notes.
- Berean Lesson Series, January 9.
- 1 Why did Samuel mourn for Saul?
 - 2 Was there any disregard of truth in the concealment practised by Samuel?
 - 3 Why did the elders of Bethlehem tremble at the prophet's approach?
 - 4 What may we learn from verse 7 concerning the value of the heart-life?
 - 5 Where was David when the sacrificial meal was ready?
 - 6 Did David's brethren understand the purpose for which he was anointed?
 - 7 What is meant by "the Spirit of the Lord came upon David?"
 - 8 How long was it before David assumed kingly power?

The Christian experiences indeed the natural dread of death, but not its inward terrors. Through Christ he becomes stronger than nature. Death has for him no more terror, because it brings to him no destruction of being, no judgment, no pain, no punishment. —Hewner.

The Family.

NOW, AND THEN.

BY MRS. L. MACREADING.

Only we three, my own darlings,
Lonely, and homeless, and sad;
Three in the bark, but we sail not
Unpiloted over the sea.

Only we three in the desert;
But we shall not be unguided here;
Three in the bark, but we sail not
Unpiloted over the sea.

Beyond the broad desert a city,
I wish I could tell you how fair;
Since we are the King's own children,
We've a home in the palace there.

Far over the storm-tossed billows,
When the end of the voyage is near,
We'll hear 'mid the chorus of song,
A glad cry of welcome from voices
Our aching hearts yearned for so long;

And faces, whose smile was our sunshine,
Will lean toward us, eager and bright;
We'll hear the warm hand-clasp of greeting,
And faith will be wedded to sight.

Five of us again, my darlings,
No longer homeless and sad;
In the hope of that rapturous future
We can wait for a time to be glad.
December, 1875.

WHAT THE STOVE SAID.

BY M. E. WINSLOW.

CHAPTER VII.

"The house was lonely now. James had gone away, and only came home once in awhile. Letters came from Norman and Daisy, telling about all the strange things they were seeing the other side of the water, and how they went to visit kings and queens, and received a great deal of attention. One of the letters said that Norman, who was an engineer, had got an appointment to build a railroad for the emperor of Russia; and the farmer, when he heard all these things, lifted up his hands and said,—

"Who would have thought of such a thing? Little Norman Gray, and our Daisy!"

"Then there were noises in the old house, men going in and out with piles of mortar and baskets of tools. The north window was taken away, and a door put in its place; and I heard voices in the distance, and the neighbors did not drop in here any more, and all the tea-parties and sewing societies were held somewhere else. I could just catch the echoes of the laughter and talk, but I never had any more village secrets to store away in my corners.

"A big, red Irish girl, came, from somewhere, to help the farmer's wife with the work, and I suffered under her hands. I can tell you! Sometimes she would forget all about me till I was almost as cold as a stone, and then rush at me in fury, and shake me till I came very near falling to pieces!"

"One bright winter's morning a sleigh drove merrily up to the door, and out of it jumped James, with a beautiful young lady, and a bundle, all wrapped up in shawls, to keep it warm. They came right into the sitting-room, and James, leading forward the young lady, said,—

"Here is your other daughter, Edith, mother; and here is a little snow-wreath, to take the place of the little sister your heedless, disobedient boy once left to perish in the snow. We have called her Faith."

"My heedless, disobedient boy learned the bitter lesson which his heavenly Father taught him, and I am content that my little Faith should have done her work and gone home, said the mother, as she slowly unrolled the bundle, and exhibited a little pink and white baby, then added softly, as she kissed it, 'My God make and keep this darling—whiter than snow.'"

"It has never been lonelier here any more. The children keep coming, and the cousins come, and the aunts and uncles come, at Thanksgiving, and Christmas, and Fourth of July, and all the birthdays; and while the old folks are dignified, I suppose, in the parlor, the young ones make riot enough to set me chattering in the sitting-room. But I do not mind that; I am not at all nervous; I have always been used to children. And I have only one fear, that I shall be banished to the out-house, and a new fangled furnace put up, to warm the whole house, as some of James' city friends propose."

CHAPTER VIII.

"But what of the baby?" said I—"the baby that lay in the cradle, that stormy night, when the girls were lost?" for I was seized with a sudden unaccountable interest in the one perfectly uninteresting member of the party. "You have told me nothing about it."

"Oh, she (it was a girl) grew up to be a regular mope; would not slide down hill with the boys; would not go off on sleighing or huckleberrying parties; did not care in the least for dolls; but was always studying her lessons, or poring over a book."

"To be sure, I got very fond of her, for she spent most of her time, out of school, sitting between me and the light, reading; and when it began to get dark she would lie on the rug, and stare at my red coals, till one day her father asked her what she could see there that was so interesting."

"Oh, heaps of things; said she, 'giants and fairies, and castles, and crusades, and such beautiful stories. I mean to write some of them out, some day.'"

"When she was fourteen she persuaded her father to let her go to

great Institute, somewhere, whose name I did not quite understand; and now I believe she lives in the city."

"What does she do there?"

"Well, our little ones have a new magazine come, now and then, and they sit down in front of me, and Faith says,—

"Now let's open it, and see if there is not another story of Aunt Maggie's. So I imagine she is busy writing out those stories she used to read in my coils."

"She has not forgotten me, either, for whenever she comes here she will drop into the big chair in front of me, and stare—"

"Aunt Maggie! Aunt Maggie! we have found you napping! There is the stove, with all the drafts out, red hot, and almost burned out; and the room, isn't it jolly? Just like a baker's oven," exclaimed a boisterous voice, while a strong pair of hands held my eyes tight shut.

"Gently, Tom," said the voice of my niece, Faith. "You will frighten Aunt Maggie. She must be very tired."

"She is our prisoner," said Tom; "she must ransom herself."

"Yes, with a bran new story," said another voice. "What's the use of having an authoress of our own, if we can't get a story from her that's never been in print?"

"It's as good as having Santa Claus himself come to talk to us," said another.

I looked around. The room was quite dark, except where the fire-light played upon a variety of dusky forms, floating about in the corners. I had slept two whole hours; I deserved punishment; I was in the hands of an army of Lilliputians, and thought it best to surrender. So, putting on more coal, closing the drafts, taking baby May into a corner of the big chair with me, and letting the others group themselves as they chose, I found there was just time, before the lamps were lighted, to tell them the story the stove told me.

ROOM FOR THE LITTLE FELLOWS.

Make room for the little fellows
In the hearts of our Christian land;
Room on the earth that God gave
For the children of God's own hand!
Room for the little ones, Christian!
Room in your heart and mine;
Under their tatters, remember,
They bear the image divine.

Often—oh, Father, forgive us,
We have glanced with thoughtless eye
On their sad, unchildlike faces,
And—passed them carelessly by!
Lord, are there none who will love them,
Poor waifs of sorrow and sin?
Open your heart wide, Christian!
Let the outcast enter in!

For ONE, who was once a wanderer,
With nowhere to lay His head,
Watches His people's indifference
To the lambs for whom He bled.
Had He not cared for you, Christian,
Would the merciful God have made
Room for you in the home of the blood-washed,
In the land of the deathless bloom?

Yes, there is room for the children,
And white robes for each to wear—
Room in the heavenly city.
Be it ours to lead them there!

Then blessed will be our entrance,
And sweet will be the greeting be,
"As ye did it unto the least of these,
Ye have done it unto ME!"

—LIDIE E. HEWITT.

FOR THE YOUNGEST READERS.

NO ONE LIKE MAMA.

BY MRS. C. F. WILDER.

Hetty Felt was a little girl, six or seven years old, who lived in a pretty home in a Western city; but her father was not rich, like her uncle, and her mother was often too busy about her work to take much notice of her little girl. Hetty sometimes became restless, and sometimes quite tired of her little doll, and of the tin teaset, with its crooked nosed teapot, and cups without handles. She often wished that she lived in as elegant a home as Aunt Sarah, and could have a wax doll that would open and shut her eyes, and cry, and talk; and could have a china teaset, with gold bands around the cups; and a bedstead for her doll, and a carriage to draw her in, like a real baby carriage. Sometimes Hetty forgot to be thankful for all the pleasant things in her life, in her discontent at what she did not have. It took the little girl a great many years to learn that the source of happiness is in the heart, and not in the world.

Aunt Sarah had no children, and she often said to her niece, "come and live with me, and become my little girl."

One day, after Hetty had been turned off by her mother several times, when teasing for some plaything, or asking questions, she at last said,

"I believe I'll go and live with my Aunt Sarah."

No notice was taken of the remark. Presently she leaned on her mother, who was holding the baby, and darning the stockings Hetty's restless feet had worn, and with a solemn look on her face said,

"I believe, mama, I will go and live with Aunt Sarah. She said she'd like to 'adopt me.'"

"Well, I have no objections, if you wish to go," replied her mother, with a smile. "But I think, if Aunt Sarah adopts you, both will repent of the bargain before night comes."

"I think I'll go and live with her," said Hetty, after a few minutes' thought. "Can I go to-day?"

"I have no objections," replied her mother, remembering the perfect cure wrought by the granting of a similar restless desire of her own childhood.

"Can I have your trunk?" asked the child, starting for the door.

"Yes, dear; and you may pack it, and I will send it to you before you need it."

The trunk was put in Hetty's room, and in it she put all her best dresses, of course leaving out all the everyday garments, as not good enough to wear at Aunt Sarah's. She looked at her doll, and turned away from it, with a toss of her head, saying,

"Aunt Sarah would not thank me to bring such a shabby child to her home. I presume she will give me a most beautiful wax-doll, with real lace in the neck of its dress. And I shall have such a nice room for my own, with a bureau, all to myself. It will be very delightful" to herself, as she closed the trunk, and turned the key in the lock.

The little girl put on her best hat, and started for her Aunt's, under the care of the one servant. As she went along the street she thought,

"I always wanted to live in style; and I think that I shall live where they keep four servants, and have plum cake for tea every day, and can go into a conservatory any time. And I shall not have to run down stairs for mama, or take care of the baby."

That last thought of the baby-brother was not wholly free from sadness. She could not see him every day; she could not kiss him, and make him laugh; and could not count his cunning teeth.

When she arrived at her Aunt's she found she had callers, and when she told her that she had come to live with her, her Aunt replied, "very well; you can put your things on the hat tree, and amuse yourself in the library until I come to you."

With what pride Hetty walked across the beautiful carpet to her favorite nook in the bay window, as she thought this to be her home.

Her Aunt was detained from her niece a long time, and when at last she sought the child she found her asleep on a lounge, with a tear on her cheek. With a kiss her Aunt awoke her, and said,

"Was my little girl tired waiting for me?"

"I was only a little lonesome, without the baby," was all the reply she made, for she would not own to herself that she had begun to wish herself at home with her mother.

"Would you like to ride to the Park?" How delightful that was! The ordering of the carriage; the sitting by the window, so that every one might see her in a carriage that had a driver and footman; the thought that she could have such rides every day, that she should always have pretty clothes, have shining silver on the table, could have plenty of flowers, and in fact could all day long do just what was most splendid for her then to think of!

But she thought so much of these things that she forgot to see the swans on the lake, the deer in the enclosure; in fact, she found, on her return, that there had not been half as much pleasure as on the day when she went there in the horse-cars, with her mother and the baby.

She was very hungry when they reached home, but hardly dared ask her Aunt for some bread and milk, and so waited patiently for the late dinner, which was about her usual supper hour.

During the evening Hetty was rocking in her Aunt's easy chair, when the back of the chair hit the globe of a fernery, which was on a little stand behind her, and it fell to the floor broken in small pieces.

"Oh, Hetty!" said her Aunt, reproachfully, forgetting herself in the vexation of her loss.

Tears sprang to Hetty's eyes, her heart filled with grief, and she longed to hide her head on her mother's shoulder, to feel her mother's arm around her, and hear her say, "don't cry, my dear; mama can make it all right."

Oh, wonderful mother-love, that binds the child with chords that death alone has power to break! Oh, the rest of the heart-sheltered by that love! Can we ever, as grown children, learn to lean on that only love greater than this, bestowed by Him who loves us so much that even He can find no word to express the greatness, but has to say, "so loved the world?"

Her Aunt rang for a servant, who brushed up the fragments, then took Hetty to her room, and undressed her for bed. As her head sunk into the pillow her tears, so long restrained, fell like rain.

"No one to hear my prayers!" thought the child, who had forgotten that Jesus could hear her, though her mother could not. "No baby to kiss; no mama to say, 'have you been a good little girl?' Oh, dear me! I don't care if we don't have but one servant, and if I can't have but one bureau drawer, if our house isn't great and splendid, if we don't have a carriage. I'd rather live with my own dear mama," and the sob came faster and faster, until Aunt Sarah, in passing to her own room, heard the child, and came in.

"What is the matter with my little girl?" she kindly inquired. "You need not care about the globe; I can get another." And she stooped to kiss her niece, when Hetty threw her arms around her Aunt's neck and said,

"I don't want to go home; I want to see mama and Freddie and papa."

"You shall see them to-morrow. We will ride over in the morning, and then we will go to the Museum, or anywhere you like, and you shall have a real nice day."

"But I would rather go home and stay. I'm so sorry I left mama. She has a little girl now, and I didn't get her a drink of water this morning, and

I threw my doll on the floor, and papa will say, I'm 'stonished,' 'cause I'm gone off; and I want to see my own mama," said Hetty rapidly, between her sobs.

"Would you like to go home to-night, and leave me, and not be my little girl?"

"Yes, Aunt, I should," and Hetty's pride all left her, as she made this humble confession.

The carriage was called, and Jacob smiled until he showed all his teeth as he lifted the child to her Aunt's lap in the carriage.

After Hetty became a woman she returned to her home, after years of absence, but never was any rest so sweet, any joy so great, any welcome as cordial, as this that came to her that night, after the trial of being Aunt Sarah's little girl.

A SAD END.

DEAR HERALD:—I this morning stood by a grave, whose open mouth spoke volumes which neither tongue nor pen can repeat. It was the grave of a suicide.

But day before yesterday he walked our streets, just as he had for nearly twenty years—the admired and pitied of all who knew him. Probably no more gifted and highly cultivated intellect ever adorned the society of our little city. Few lives ever opened with brighter promise. His temperate habits were the result of stimulants and opium, administered during many months of suffering from inflammatory rheumatism in his early manhood.

A true and noble wife, through all the terrible years, clung to him with undying devotion. But neither her wonderful love, nor the power of all the motives which Heaven brings to men, could turn him from his appetite for liquor and opium; and in his own house, in the presence of that wife and of his youngest child, a little boy of only four years, he placed a pistol to his head, and launched himself into eternity.

How long shall there remain a question whether whisky-selling is a legitimate business or a crime? whether it is to be licensed or prohibited? And how long will so many physicians make it their favorite remedy?

C. F. WILLIAMS.
Fort Madison, Iowa, June 19th.

TESTIMONIES AT DR. PALMER'S MEETING, NEW YORK.

Our loved ones are in bliss, in the grandest society of the universe; they will one day tell us of their joys, and smile at our tears.

The time seems long since we heard the loved one's voice, but

"She hath not thought it long, for ages there
Are like the passing of a single day;
And souls that stand within the glory light
Of God's great throne, and feel the smile
Of Christ upon them, cannot measure time;
For them it was—but shall be never more."

If we have not entered into the fullness there is some cause, and the Holy Spirit will not leave us in the dark. It is God's will that we should be holy, and live above the world. Will it pay to hold on to the weights, the little things? They will not appear like trifles in that day when we find that they hindered us from running the race set before us.

We may be well instructed in the literature of heaven. There are some sciences that will not do us much good on the other side, but we may be so instructed in the science of salvation that it will eventually insure us an abundant entrance into the kingdom of heaven.

It was not because of indomitable strength of will that the martyrs were enabled to go to the stake, but they were supported by an inward joy and peace. It is our privilege to be so filled and satisfied with God that nothing can touch the solemn joy and peace.

The more we abandon ourselves to God, the more we are filled; and when we let God work in us, labor for Christ seems so easy, so glorious, so blessed.

When we consecrate ourselves to God it is our duty to put ourselves into the hands of God, and reckon ourselves to be dead unto sin. The Lord gives us power to abandon ourselves, and we must persistently trust.

Many are not filled because not emptied. They are not willing to believe God, and fail to go forward in the line of duty. We make up our minds decidedly about other things; let us then calmly and deliberately surrender ourselves to God, and believe and obey.

There is a positiveness and certainty about the riches in Christ that there is not about anything earthly. Deeds and papers, brick and mortar, gold and silver, and notes of exchange are nothing. We want the exchange that will carry us over the dark river, and give us an abundant entrance where the angels sing.

E. J. C.

HIDDEN BIBLE NAMES.

1. I have a job of work.
2. She replied, "no, no, no!"
3. Selected verses; the readings and the golden texts are a part of the lesson.
4. Yes, most of them perished.
5. I said, "ha! maybe it is not so."
6. I am sad, am lonely, and yet happy.
7. Were you here "New Year's" evening?
8. Did you

INSURANCE DEPARTMENT.

Among other effects of the financial revolution of 1873, and the consequent stagnation of business and depreciation of values, not the least disastrous has been the loss of confidence in what has been known as safe, permanent investments—that is to say, those investments of a conservative character as to absorb the savings of professional men and the "all" of widows and orphans. Such investments rarely paid above seven per cent. interest per annum, but were generally of the kind that could be put away and "sleep upon," so to speak, with a perfect reliance that, when wanted, the money due from them would be forthcoming.

The effect of the panic and its results has been to weed out of the market all untrustworthy securities, and by their scarcity enhance the value of the desirable ones, till they command such a high rate of premium as to materially reduce the rate of interest, or, as in the case of Government bonds, to make the investment in them very undesirable.

Among others of the "safe kind," first mortgages of real estate have been considered of the best. But here again the very demand for such mortgages has absorbed the most desirable in the Eastern States; and even our great institutions for lending money find it impossible to keep their funds well invested in them, and are constantly seeking to have their funds for such investment enlarged. How much more difficult must it then be for individuals, who have not the facilities of corporations for procuring modes of investment, to place their earnings and savings without expense or risk of loss.

Under these circumstances, the attention of investors has been directed to the advantages offered by mortgages on property in the Western States, where, in contrast to the dullness and depression so marked in the Eastern States, has been a season of plenty and prosperity. Those States, constantly increasing in population and production, are safe and reliable borrowers; their laws are favorable to the lender; and the steady appreciation of the values of property in them render mortgages on such properties absolutely safe.

The difficulty naturally arises as to the careful selection of mortgages so far from the supervision of the investor, for there are undoubtedly unproductive and undesirable properties in the West as in the East; and to discriminate between them requires care and judgment.

To fill this want, as is ever the case, the means have been found. Corporations have been formed, with liberal powers from the respective States in which they are organized, who interpose themselves and their capital between the lender in the East and the borrower in the West, and thus insure the careful selection of the mortgage, and guarantee the payment of it.

Most important among these companies, from the magnitude of its capital, is THE MERCANTILE TRUST COMPANY of New York, in the Equitable building, No. 120 Broadway, in that city. It has a capital of two millions of dollars, and is managed by some of the most conservative and influential bankers and merchants of New York. This Company first lends its funds on first mortgages, carefully selected by its Agents in the Western States, taking care that the properties securing their loans shall be improved, and that their cash value shall be at least twice the amount of the loan; they then sell to investors these mortgages, bearing interest at the rate of seven per cent., with their guaranty of the prompt payment of the principal and interest.

To meet the demands of all classes, the bonds of the borrowers are divided into sums of \$500, and upwards, and each bond has attached to it coupons for the semi-annual payments of interest at the office of the Company in New York. The guaranty of the Company is on the bond itself; and the Mortgage, Abstract of Title, Appraisal of the property, and Insurance Policies are in the custody of the Company, subject to the examination of the purchasers of the bonds.

While this mode of doing business may be new to many of our readers, it is by no means so to European capitalists, who have for some years been availing themselves of it, to them, high rate of interest offered by these bonds, and the demand from that source increases by every mail. The plan certainly presents very attractive features, and is well worth looking into, for a safe seven per cent. investment at par is, for the reasons given above, very much in demand by the provident and conservative class of people.

Business Notices.

ALL pharmacists of any note, especially in the New England States, can bear testimony to the increasing favor in which Campbell's Quinine Wine is held. As an elegant medicinal cordial it makes the bitter taste of the quinine, while the medicinal action of the drug is increased by the other vegetable tonic with which it is associated. No more acceptable tonic for loss of appetite, indigestion, low spirits and general debility, has yet appeared than Campbell's Quinine Wine. For sale by druggists and at Geo. C. Goodwin & Co's Wholesale depot, Plainfield, New York.

Incomparable.

BUFFALO, N. Y., February 1877.
JAMES L. FELLOWS, Esq.—Dear Sir: Please forward another lot of your Syrup of Hypophosphites. I have used other preparations of hypophosphites (not being able to procure this), but they do not compare with yours, which I think is the best medicine of the nervous system I ever used. I will do you all in person and through the press, as I believe it cannot be too generally known. Yours truly,
W. T. HORNER,
Editor and Publisher of Buffalo Journal.

NOTHING RATHER THAN PAIN like a violent cough, yet nothing is more readily cured. It is only necessary to take HALL'S HONEY OF HOREHOUND AND TAR according to the directions. PAIN'S TONIC drops cure in 1 minute.

Pyle's Dietetic Saleratus.
Universally acknowledged the best in use. Each pound bears the name of JAMES PYLE. None genuine without.

Church Register.

HERALD CALENDAR.

Orient Min. Assn. at West Pembroke, Jan. 10-15
Rockland Min. Assn. at Union Com. Jan. 11
Pembroke Valley Min. Assn. at Winterport, Jan. 17-19
Readfield Min. Assn. at Waterville, Jan. 24-26
Preachers' Meeting at Waterville, Jan. 24-26
Church, Feb. 14
North Min. Assn. at South Cove, Feb. 14-15
New Bedford District Conference, at W. Dennis, Feb. 21-23
Fall River Dist. Conf., at Taunton, Grace Church, Feb. 21-23
Our issue of Nov. 18 is all out. Will subscribers having that number of ZION'S HERALD confer a favor by forwarding them to our office?

DEDICATION.—The M. E. Church at Bondsville, Mass., will be dedicated to the worship of Almighty God on Thursday, Jan. 13, 1876. Rev. J. M. Buckley, D. D., of Stamford, Conn., will preach the afternoon sermon. Further particulars next week.

NOTICE.—The next course of lectures before the School of Theology of Boston University will be delivered next week. Dr. S. M. Vail, of Staten Island, will give a course of five lectures on the "Topography of the Holy Land," in Western Hall, beginning Monday, Jan. 8, at 2 P. M. The remaining lectures will be given at 10 A. M.

THE NEEDHAM CIRCUIT PREACHERS' ASSOCIATION will hold its next meeting at Needham on Wednesday, March 8, 1876, commencing at 9 A. M. [Programme next week.]

Acknowledgments.
We do gratefully acknowledge a visit from our many friends of Rollinville Methodist Episcopal Church and society, who, on the evening of Dec. 27, took up by surprise, making us glad with their visit and gifts of \$50 in money, and other valuables, making in all \$70.

WILLIAM B. TOLMINS.
L. B. TOLMINS.

Rev. J. F. Row acknowledges with thanks the reception of an elegant copy of the Christmas gift from the Broadway Methodist Episcopal Church, Chelsea.

CHURCHFIELD, N. H. On the evening of the 23d a goodly number of the friends at Factory Village gathered at the parlance to make us a pleasant visit. The evening was spent in converse and song, and as the good people retired they left with us a generous purse, and a table loaded with good things for all of which we return many thanks.

E. F. H. DEARBORN.
About two weeks since, the people in this place (some 100) made us an evening visit, and left for our benefit \$120.00 in money and other valuables. J. HAYES, Pastor of the M. E. Church, North Haven, N. H., Dec. 2, 1875.

Owing to the length of the Index, the Marriages are necessarily deferred till next week.

THE NEW VOLUME OF THE LIVING AGE.—The number of *Living Age* for the week ending January 1, which begins its one hundred and thirty-eighth volume, contains, among other good things, a story translated for its pages from the *Platt-Deutsch* of Fritz Reuter; and in succeeding numbers a new story by the author of "John Halifax, Gentleman," and other chosen fiction, by Wm. Black, author of the "Princess of Thule," Miss Thackeray, etc., are to appear. In science, politics, theology, and general literature, important articles are already announced for speedy publication, by Prof. Max Müller (on National Education), Cardinal Manning (on the Pope and Magna Charta), Francis Galton, F. R. S., (on the theory of Heredity); Peter Bayne (on Walt Whitman's Poems); Edward A. Freeman (on the True Turkish Question); Dr. W. B. Carpenter, the eminent scientist; Rt. Hon. W. Gladstone; W. Gifford Palgrave, and others; and it is safe to say that the important contributions to current literature of the ablest writers of Europe, and especially of Great Britain, will continue to be presented in *The Living Age* with a completeness and cheapness—considering its amount of reading—elsewhere unattainable. In fact, they are otherwise hardly accessible, in their entirety, to the great number of American readers.

The present number—being the first of the new year—is a good one with which to begin a subscription; and to every one who would keep abreast of the best thought of the time the periodical is an almost indispensable one. For fifty-two numbers of sixteen large pages each (or more than 3,000 pages a year) the subscription price (\$8) is low, while for \$10.30 the publishers offer to send any one of the American \$4 monthlies or weeklies free. *The Living Age*, for year, both by postpaid. LITTLE & GAY, Boston, are the publishers.

Washday is a holiday, thanks to Dobbin's Electric Soap (made by I. L. Craig & Co., Boston), which is rapidly coming into general use. It acts like magic, and bleaches clothing without injuring the fabric. Try it.

The Investor's Guide, issued by John D. Knox & Co., Topeka, Kansas, has just come to our office. All who have money to loan will do well to send for a copy. We select the following extract:—

"The first and principal object being to present our methods of investing money for parties, and call attention to the security offered and the high rate of interest to be obtained. We have also endeavored to make the *Guide* of some permanent value to all who may obtain a copy, and have therefore inserted tables showing how money will increase and multiply when placed in interest, also a table showing the investment value of bonds, an extract of the laws relative to Bonds of Kansas, an abstract of the Tax Laws of Kansas, a brief exhibit of Kansas Laws relating to Loans and Collections, and a number of business maxims and proverbs. We have obtained, at considerable expense, colored sectional maps of four counties of Kansas, contiguous to the State Capital. Our loans are made principally in these four counties, and by these maps the exact location of any piece of land given as security may be seen at a glance.

"We will mail a copy of the *Guide* to any address upon receipt of Ten Cents, less than the maps alone are worth."

Adamson's Botanic Cough Balm is rapidly becoming a general household remedy wherever coughs and lung complaints are known. In it is found a safe, sure, pleasant and speedy cure.

AN ARTICLE OF TRUE MERIT.—"*Brown's Bronchial Troches*" are the most popular article in this country or Europe for Throat Diseases and Coughs, and this popularity is based upon real merit.

The Supreme Court of the State of New York has decided that J. C. Ayer & Co., of Lowell, have the sole right to use the words *CHERRY PECTORAL* for a medicine, and has issued an injunction against F. V. Rushton, of New York City, for selling Russian's Cherry Pectoral or Cherry Pectoral Lozenges, or any other use of the name to deceive the public. This decision of the high court includes all dealers who sell any similar article. — *Port Jefferson (L. I.) Leader.*

The following odd custom prevails at this time in England: From the 13th century, and how much longer none knows, the city solicitor is obliged to perform certain quit-rent services to the Crown. As quit-rent for a piece of land in Salop, to chop two small faggots in half; and for a piece of land in Westminster, called "the forge," to count six horseshoes and sixty-one hob-nails!

Asthma and Catarrh. See Dr. Langgell's advertisement.

Ladies and gentlemen are referred to the Retail Price List of Henry Damon, at 25 Essex Street. Now is the time when everybody should have an eye to their advertising, and Mr. Damon will give them a good article at the advertised price. Go and examine his goods, as well as the list of prices.

December, 1875.

JORDAN, MARSH & CO'S GREAT Holiday Sale.
THEIR THIRD GRAND ANNUAL ANNOUNCEMENT

JORDAN, MARSH & CO. respectfully inform their friends and the public that they have decided to hold this year **THEIR GREAT HOLIDAY SALE**, instituted with such immense success in December, 1873, and repeated, with additional success in 1874, and to that end have made arrangements on a very grand scale in all Departments.

Their aim will be during the month of December, when all are looking about for Holiday Gifts, either for X-mas or New Year's, to mark their entire stock throughout, at the very lowest possible prices, consistent with a margin sufficient to cover expenses, so that all persons, wishing to purchase any conceivable article in the way of Dry Goods, may be sure of obtaining the best value obtainable. The sale will continue for the next thirty days, during which time exceptionally low prices will prevail in all Departments.

JORDAN, MARSH & CO.,
WASHINGTON & AVON STS.

TROY BELLS

THE JONES & CO., Old Established TROY BELL FOUNDRY

Continue to manufacture those superior Bells which have made TROY celebrated throughout the world, made of genuine Bell Metal, (copper and tin), Rotary mounting, the best in use. All Bells WARRANTED SATISFACTORY.

PARTICULAR ATTENTION GIVEN TO CHURCH BELLS, CHIMES, AND PEALS OF BELLS.

EST. Illustrated Catalogue sent free. OCTAVIUS JONES, Proprietor, TROY, N. Y.

BUCKEYE BELL FOUNDRY.
Established in 1811.
Superior Bells of Copper and Tin mounted with the best Rotary Mounting, for Churches, Schools, Farms, etc. Also, Brass and Iron Bells, etc. etc. etc. Illustrated Catalogue sent free. WASHINGTON & TIFT, 107 and 109 East Second St., Cincinnati.

BLUMER MFG CO'S CHURCH SCHOOL BELL ALARM.
Patented, low priced, fully warranted. Catalogue sent free. Particulars, prices, etc. sent free. BLYMER MANUFACTURING CO., 64 to 66 West Eighth St., Cincinnati, O.

Mercantile Trust COMPANY,
EQUITABLE BUILDING, 120 BROADWAY, N. Y.
CAPITAL, \$2,000,000.

THIS COMPANY PAYS SEVEN PER CENT INTEREST.
IT SECURES EVERY INVESTMENT BY A FIRST MORTGAGE ON IMPROVED REAL ESTATE.
IT AFFORDS A SAFE AND TRUST-WORTHY MODE OF INVESTMENT FOR EXECUTORS AND TRUSTEES.

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CAUTION!
SMITH'S CRUSHED WHITE WHEAT.
The most beautiful and delicious article of food made from Wheat. Sold by all Grocers. CAUTION—To avoid imitations, notice Trade Mark Label on each package. A. S. & W. G. LEWIS & CO., Agents, 68 Long Wharf, Boston. 1 Pound, 10 Cents. 5 Pounds, 45 Cents. 10 Pounds, 85 Cents. 25 Pounds, 2.00. 50 Pounds, 3.75. 100 Pounds, 7.00. 250 Pounds, 17.50. 500 Pounds, 34.00. 1000 Pounds, 67.00. 2500 Pounds, 167.50. 5000 Pounds, 335.00. 10000 Pounds, 670.00. 25000 Pounds, 1675.00. 50000 Pounds, 3350.00. 100000 Pounds, 6700.00. 250000 Pounds, 16750.00. 500000 Pounds, 33500.00. 1000000 Pounds, 67000.00. 2500000 Pounds, 167500.00. 5000000 Pounds, 335000.00. 10000000 Pounds, 670000.00. 25000000 Pounds, 1675000.00. 50000000 Pounds, 3350000.00. 100000000 Pounds, 6700000.00. 250000000 Pounds, 16750000.00. 500000000 Pounds, 33500000.00. 1000000000 Pounds, 67000000.00. 2500000000 Pounds, 167500000.00. 5000000000 Pounds, 335000000.00. 10000000000 Pounds, 670000000.00. 25000000000 Pounds, 1675000000.00. 50000000000 Pounds, 3350000000.00. 100000000000 Pounds, 6700000000.00. 250000000000 Pounds, 16750000000.00. 500000000000 Pounds, 33500000000.00. 1000000000000 Pounds, 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